RELIGIOUS.

Trinity Sunday Proclamation of the Gospel of Great Joy and Glad Tidings Unto All People.

AFRICA FOR CHRIST.

Livingstone as a Christian Pioneer, and the Herald Enterprise Discoursed On by the Rev. David Mitchell.

HENRY WARD BEECHER ON LIBERTY.

Bishop Bowman at the Brooklyn Academy.

Bishop Wiley on the Power of the Gospel.

Father Sheridan on the Foundation Stone of Christianity.

Father Kean at St. Patrick's Cathedral.

CHURCH OF THE MESSIAH.

The Nature, Authority and Mission of Christ-A Complete Exposition of the Unitarian Belief-Sermon by Rev. Dr. Stebbins, of Ithaca.

There was an unusually large attendance yesterday morning at the Churc's of the Massiah, corner of Park avenue and Thirty-fourth street. Rev Dr. Rufus P. Stebbins, of Ithaca, N. Y., occupied the pulpit. He chose for his text Matthew xvi., 13-18-"When Jesus came into the coasts of Cesarea Philippi he asked his disciples, saying, 'Whom do men say that I, the Son of Man, am?' And they said, Some say that Thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets. He said unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.' And Jesus answered and said unto him, 'Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but My Father which is In heaven. * * * And upon this rock I will build My Church, and the gates of hell shall not prevail against it.'" So we believe. We accept joyfully the confession of Peter, which received the approval and blessing of the Saviour. We take but little in. terest in the speculations of men respecting CHRIST'S RANK IN THE UNIVERSE.

We are more anxious of partaking of His spirit, of being enlightened by His truths, of being raised from the darkness of sin and death into the light of holiness and the hope of life everlasting by His regenerating power. Jesus is to us a being to be loved, trusted, followed, obeyed joyfully; not a person to be submitted to the crucibles of a subtile theological chemistry and analyzed according to the most approved methods of our metaphysical Liebigs. We have our opinions of the person of Christ and of His relations to the Pather, although we do not exalt them to the first place in our articles of belief. That He held peculiar and initimate relations to God, His Father, is evident in almost every sentence of our Saviour's teaching, in almost every act of His life. He was the Son of God in such a sense as to distinguish Him from all other sons. In Him dwelt all the fulness of the Godhead bodily. He knew the Father as no one cles knew Him. He was without gin. He always did His Father's will. Whatever He was and all He was came from God. All His power was from God; all His works, all His words, He laid down His life at His Father's command. Yet He was not the Father, but the Son of the Father—full of the grace and truth which the Father had shed on Him abundantly. In this grace and truth we desight; it is more to us than any son to be submitted to the crucibles of a subtile

we deight; it is more to us than any
ANALYSIS OF CHRIST'S NATURE
for definition of his exact internal relations to God
We cannot patiently witness the dissection of
Christ's nature and listen to the cold description of
His spiritual organization. Are the immortal paintlogs of Allston or Elerstadt to be enjoyed by an
analysis of their pigments? Or are the timted glories of a summer's sunset to be enjoyed by an explanation of the frangibility of the different rays of
light? The ancestry, rank and nature of Christ are
not those subjects which interest us most deeply,
We are more anxious to learn what our Saviour has
taught us of God, duty, destiny, life, immortality, its
mode of attainment, the evil of sin, and how we
may escape its power; the excellence of goodness,
and how we may secure its treasures. These are
the subjects which most deeply interest us. Does
the history of the messenger from war, or his tidlings from our friends, interest us most? How
would our souls burn with indignation were a curious-minded, self-constituted committee to surround the messenger and forbid all questions until
they first satisfactorily ascertained his age, rank,
ancestry, education and nationaiity? Not in silence will we permit others to surround the

MESSENGER FROM THE FATHER.

They are impotent when they attempt it. The
light of the Sun of Righteousness overleaps all
their wails of exclusion, as the glories of morning
pour over the mountain tops and nood the valleys.
The sound of the Master's words will go forth to the
ends of the earth, like the song of the stars. We
behold the heavenly messenger before us. Tell us, can
sin be forgiven; can the leprosy of wrong doing
be cured? Do the dead—our dead—live? Do they
live in heaven? Shall we ascend those holy heights?
What is the way thith right of the shall be held
and love no more forever? Speak io h, speak? He
speaks, and we tremblingly listen to His inspiring
words:—"Come unto me, all ye that labor and are
heavily laden, and I will give you rest. I am the
resurre

and the creeds of churches shall have perished from human record and human memory! His next point was respecting the AUTHORITY OF CHRIST.

He said that the Unitarians beheved that to Jesus as the Son of God the spirit was given without measure, so that His words to them are God's words, His promises God's promises, and His works God's works. Their faith in Him was as full, as free, as undoubted as if the Father had in His own person dweit in that human form; had done those prightly works; had spoken those life-giving words. Had the words which Jesus spake been attered by God Himself from the open heavens their confidence in their truth would be no greater. Who adds more assumes God's prerogative; who asks more betrays a lack of confidence in the Saviour's wisdom. Having thes unfolded the Unitarian belief as to the nature and authority of Christ, he entered upon the concluded constitution of his discourse.

THE MISSION OF CHRIST. They believed that God gave Christ to be a Saviour, "to save that which was lost;" that number that power was given Him to be such Saviour. The great purpose of Christ's mission was to recon-

cile man to God, to bring the prodigal back to his father's house; not to reconcile God to man, not to persuade the Father to open His door and let the shivering, starving wanderer enter. It was not to assuage God's wrath, but men's lust, that the Saviour came. It was not to bear the punishment of the prodigal's sin, but to win him from its commission, degradation, shame and ruin. It was not to satisfy justice, but to show mercy; it was not to vind cate the law, but to reveal pardon, proclaim for giveness; it was not that God might be just in pa doning, but that man might be induced to accept pardon, that the Saviour came into the world; it was not that God's wrath demanded a victim, but that man's wrath sought one, that Jesus was crucified. They did not believe that Christ came to rescue us from the hands of an angry God, but to lead us to a compassionate Father. He insisted that there is not a passage in the Gospel or Scripture teaching any such doctrine. He enlarged upon the parable of the prodigal son, and in eloquent and forcible language unfolded its teachings. Their belief as to the nature, authority and mission of Christ, as Christ the Saviour—this he enlorced at the close as clear, distinct, intelligible and soriptural. In this faith, said the reverend speaker, we desire to live. In its strength we can bear life's butening hope we can await the future; and when the day darkens and the eye grows dim we can render "thanks to God, who giveth us the victory through our Lord Jesus Christ."

GREENE STREET PRESBYTERIAN CHURCH. Africa for Christ and Livingstone a Pioneer-The Wonderful Enterprise of the Herald-Sermon by the Rev. David

In the above church yesterday forenoon the pastor, Rev. David Mitchell, preached on the subject of the Airlean mission in connection with Dr. Livingstone, taking for his text Revelations xi., 16. "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign

He said that to his mind Africa possessed an all-absorbing interest. It was once taught in the schools that the vast interior of the Continent of that country was an arid desert. The travels of Bruce and others have shown the fallacy of that teaching. There is one name connected with African exploration that needs only to be mentioned to call forth our gratitude and admiration. It is the name of Livingstone, one of

THE NOBLEST OF LIVING MEN. We regard him as the greatest missionary of modern times. His whole life we may say, has been dedicated to missionary enterprise. He fitted himself for the apostolic work of healing and preaching by studying medicine as well as theoogy. He went forth as an agent of the London Missionary Society, and has never turned to the right nor to the left from the absorbing ambition of his life. He is altogether a different type of a missionary from the common run. He can grapple with bodily wants as well as with mental and spiritual. He is well learned in the sciences. He studies the national features of the country as well as its races and tribes or its men and women. His astonishing perseverance, patience and courage, allied with his genius and faith, made him one of the glorious few who do not know defeat or fallure. It was not matter of surprise, therefore, to find that after fourteen years of missionary labor and a brief visit to Britain he went forth again to his exile in Africa, determined on opening the whole field to science, commerce and religion. That is the right interpretation of his devotion. He is higher than any of the noble company of African explorers, for he is like the dove of the ark returning with the olive branch in his mouth, bearing the message of God's love to sinful men, besides arduously laboring in the interests of civilization. This last journey possesses a deep interest from the fact that for two years Dr. Livingstone has been lost in the untraversed wilds of Africa. That he has been accomplished not by the government of a powerful country nor by means of the Royal Geographical Society, nor through the generous impulse of a Christian people, but by
THE SAGACITY AND ENTERPRISE OF A SINGLE ORGAN of the press, it certainly opens our eyes to the possibilities of the future, and to the grandeur of individual as well as collective and national undertakings. We trust soon to have further confirmation of these poyful things. We hope to hear of the safe arrival of the "old man with the white beard," We regard him as the greatest missionary of modern times. His whole life we may say, has been

who are interested in the Christian civilization of the world.

The question arises in the minds of many, "What is the use of a man like Livingstone exposing himself to such sufferings and dangers? Is it right for any one men to undertake herculean tasks like this that promise little or no good in his lifetime?" We know there lurks in the minds of many the suspicion that the praise bestowed upon Livingstone is extravagant; that Livingstone is a fool to expose himself to such hardships for all the good he can do. They do not see that as the pioneer of Christian civilization his work cannot be too highly valued. We should remember that if the African missionary is thus to be depreciated or condemned, on the same principies we have to de-

of the future of Africa, which he depicted in glow-ing colors, and advocated a united effort of the Churches to send out more men like Livingstone physical as well as theological doctors—to the mis sionary field of Africa. He concluded with an ap peal for liberal and prayerful sympathy with foreign

EIGHTEENTH STREET METHODIST EPISCO-PAL CHURCH.

Bishop Wiley on the Divinity and Power of the Gospel.

Rev. Isaac W. Wiley, who was recently elected Bishop by the Methodist Conference, delivered a discourse in the above named church yesterday morning. The church was comfortably filled. The speaker took his text from the first chapter of St. Paul's First Epistle to the Thessalonians—"For our gospel hath not been to you in word only, but in power also and in the Holy Ghost and in much assurance; for you know what manner of men we have been among for your sakes." St. Paul, said the preacher, had travelled through Asia Minor and was about to go farther to the East, when a man appeared to him in a vision and commanded him to go to Macedonia. He had not been long here when he was bound and put in the stocks. I sometimes think that

appeared to him in a vision and commanded him to go to Macedouia. He had not been long here when he was bound and put in the stocks. I sometimes think that

PAUL MIGHT HAVE REASONED

and doubted, as we are accustomed to reason and doubt, whether the vision had not been an illusion. But no such misgivings entered his mind, it turned out to be the opening of the door for the introduction of Christianity into Europe, and the fame went abroad of the wonderful men that were turning the world upside down. Paul at length stole away to Thessalonica. A mob was there to meet him and oppose him, yet he erected there one of his first churches. And when he had left this place doubts and strifes and difficult questions arose, and he wrote to them. He did so in a peculiar manner. He does not enter into a learned argument to show that the Gospel is divine. No; he appeals to them to remember

WHAT THE GOSPEL HAS DONE.

He says to them, you remember the contentions that arose when the Gospel came. It came with power accompanied by the Holy Ghost. This is his method of proving to doubtful minds the divinity of Christ's Gospel. There is no better method. To doubting persons I would say, "Come; take this Gospel; let it enter into your hearts and you will find out what it is." There are three elements in it which carry conviction of its divinity to the mind-viz., its power, the influence of the Holy Ghost and the assurance it brings to the heart. In our day there is a laxity of belief regarding the form of this Gospel. We hear it said that it matters little what is a man's faith provided that his life is right. You might as well say that it makers illus what is a man's faith provided that his life is right. You might as well say that it makers immensely. The chances are against the life being right if the faith be wrong. He that chooses to cast away that part of the Gospel which appeals to man's fear, takes away what appeals to the heart, robs it of so much of its riches. It needs all. If St. Paul could exclaim in his day, "this is

by the truth that fell from his hps. On systems, old philosophies, old philosophies, before it. It who were less in its truth. Nothing has been so scrutinized. Kings have arrayed their power against it, and it stands. Eighteen centuries hunting for an error in it without finding one demonstrates it to be true.

Another element of its power is in its authority.

It is not come, like Cicero, to plead with men, or, like Scneca, to reason with them, but says "Thou shait" and "Thou shait not." It cannot be otherwise, for the Holy Ghost is with her. "I'll be with you till the end of time." said Christ. And the power of the Holy Spirit is with her—the same that came down upon the apostles after Christ's ascension. The Gospel would have been dead and buried long ago were it not for this power.

THE THIRD ELEMENT

of the Gospel is the assurance that it brings. St. Paul, in the text, means to say that we may know the Gospel and be assured of its truth. "We have," says the immortal Wesley, "the sweet persuasion in our souls." Then I say unto you sceptics, why stand out in the cold, when God is ready to open forth to you the treasures of ills Gospel, step into the broad, clear light of assurance, that you may know and feel that you have passed from death to life.

ST. PATRICK'S CATHEDRAL.

Fine Music and an Instructive Sermon-The Knowledge of God-Sermon by

celebrated by Father McNamee, Father Keaney acting as "master of ceremonies." The church was, as usual, crowded to its fullest extent by a welldressed and fashionable audience.

THE MUSIC, which sometimes fills St. Patrick's with a more musical than religious congregation, was up to its usual standard.

Mr. Schmitz, the organist, whose overtures have often directed the plous mind from its theme of thought, had the musical programme for yesterday admirably arranged; while Mesdames Chomé, soprano, and Unger, alto, together with Messrs. H. Schmitz, tenor, and B. Urchs, basso, must not be forgotten, as to them belongs the honor of the artistic rendering of the music, to which must be ascribed the success of the programme. The music yesterday was by Mercadante, in D minor, for four voices. At the offertory "Gloria Patri et Filio," arranged from Haydn's Terzetto, was sung by

yesterday was by Mercadante, in D minor, for four voices. At the offertory "Gloria Patri et Filio," arranged from Haydn's Terzetto, was sung by Maname Chomé and Messra. Schmitz and Urchs in honor of the day the Church yesterday celebrated—Trinity Sunday. The "Sanctus" and "Agnus bel" were irom Buhler, and were sung by the full quartet. Before the sermon Mercadante's "Veni Greator"—which was the musical gem of the celebration—was rendered by the full choir. Father Kean preached THE SERMON, previous to which he read the Gospel for the day, which was taken from the lest three verses of the last chapter of the Gospel of St. Matthew. The sermon was on the "Knowledge of God," and Father Kean propounded the subject substantially as follows:—From time immemorial God has manifested Himself to men that they might know Him, and to know Him was the object for which all men were created. This is a doctrine which the smallest child knows; for if you ask him what he was created for he will give you the words of his catechism—"That I might know God, serve Him in this world and be happy with Him forever in the next,"

We love God in a direct ratio as we know Him; if our knowledge of Him is small our love is also dwarfed; if we know Him well and have been taught of His infinite majesty, His incomprehensible majesty and His inscrutable mercy, we must, as a natural consequence, love Him more than our less favored brothers who have not had an opportunity of receiving the same light. Before the word of God or His works were committed to books for transmission to posterity He made Himself known to man in many ways—first, by His appearance to Adam; next, by His prophets, whom He even invested with supernatural power, as a most sensible means of showing mankind His omnipotence, and last, but not less forcibly, in the person of Jesus Christ, the only less forcibly, in the person of Jesus Christ, the only less forcibly, in the person of Jesus Christ, the only less forcibly, in the person of Jesus Christ, the only less forcibly, in the pe

CHURCH OF THE DISCIPLES. Mr. Hepworth's Farewell Sermon for the Season-Progress of the Preparations

ing Together with God. Mr. Hepworth preached yesterday morning his last morning sermon of the season. The excitement, anxieties, wear and tear of the last few months have told upon him, and he is about to try the effects of rusticity and quiet. The Board of the Trustees for the new church are:-Mr. C. I. Anthony (chairman), S. W. Fay, Judges Sterling and Hilton, Mr. Fay and others. Several plots of land are under offer to this Board, and it is expected that in the course of the present week the location of the new house to be built for Mr. Hep-

Mr. Hepworth's text was selected vesterday morning from II. Corinthians vi., 1-We, then, as workers together with Him." He said:-To feel that we and God are working in the same vineyard, that we are laboring for the same end, adds dig-nity and strength to the heart. The peculiarity of Christianity is that it reveals a God who not only exercises a watchful care over the whole world, bu also over each individual. It is this personal in-terest in us which astounds us. We shall never be able to understand it. Our own estimate of our-selves is such that even the most conceited dandy understands why God should even give him a pass-ing though why

serves is such that even the most conceiled dandy inderstands why God should even give him a passing thought.

GREATNESS IS RELATIVE.

Milton, Shakspeare, Cæsar seem to us to be great, and worthy the notice even of angels, perhaps. But such lordly men have no more right to claim the sympathy of High Heaven than an ant who can outdo his fellows and carry a larger grain of sand than they has a claim on our sympathy. The greatest is no more than the least before God; for even our greatness is littleness, is nothingness in His sight. We shrink abashed from the thought that the Almighty should know of our existence or take any note of what we do or say. And because we cannot easily be persuaded of this Christ came and taught us the Lord's Prayer. And when with bowed heads we repeat those holy words which give to human nature all its heritage of dignity the glad consciousness steals over us that

GOD CARES FOR US
just as we care for our children. Each one of us, even the poorest, is a part of the family, and enjoys in some special way the parent's love. I say to each one of you, "Thou art the man whom God hears and helps." To yourself you seem to be a part of the great world, and lost in the mass as a drop of water is lost in great ocean's bulk; but to Him you are known as a separate and special existence, to be ministered unto by the angels and by the Holy Spirit in some peculiar way.

You see that picture of Calvary and you shudder.

are known as a separate and special existence, to be ministered unto by the angels and by the Holy Spirit in some peculiar way.

You see that picture of Calvary and you shudder. The clouds gather heavy and dark. Thunder reverberates throughout the heavens. The earth itself shakes as beneath the tread of a great army. The victim bows His head and dies. A great sacrifice has been made. The Lamb of God has been slain. It is a horrid picture, and you turn from it with horror that men can be so hateful and so cruel; that they can hate the pure in heart and kill the innocent. But as you walk thoughtfully away you say to yourself, "There must be a purpose in all this." It is the deepest tragedy of which history bears record. Yet it was evidently done by the providence of God. For what and for whom? The answer comes echoing along the "corridors of time," "Thou art the man. It was all done for you, that you might find the light and keep your feet in the narrow path and reach heaven at last." And at that thought all your gratitude leaps up in song.

GRATTUDE.

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GRATITUDE.

Now, brethren, each one of us can do something for God. Not one so poor but he can help to bring the kingdom of love a little closer to the earth. Not one so lowly but he can add to the power of the Church, and become a preacher of the Word. Even we who have gathered together to form a new church of Christ have a part of the vineyard allotted to us, and we must see to it that we are not idle. I cannot help speaking to you this morning with especial gratitude for the blessings we have received, for we are about to part until the autumn. The labors of the year have pressed upon us with unusual heaviness, and I need rest. Still I would not leave you for this reason alone. There are other and sufficient reasons for giving up for a while, and with the hope of beginning our work in the autumn with renewed vigor. I cannot let the day go by wilthout speaking of the circumstances in which we are placed. It is hoped that before long we shall find the spot on which to build our church. We have every leason to suppose this. When it shall be accomplished you will be apprised of the fact. And we shall push forward the building with all possible expedition, for we all want a house. You have stood by me nobly thus far, and I hope you will work for the cause through the summer months. God grant the building may be partly up by the time we meet again! I cannot speak of the way in which this city has received me without great gratitude. I broke away from the FRIENDRIBHES OF TWENTY YEARS, and new friends came around me at once, and New York, with a generous sympathy which I can never forget, gave me more than \$100,000 with which to begin our enterprise, while its ministers and those of Brooklyn have been more like brothers than strangers. The newspapers have given us their warm help, and I shall not go too far in saying that the kindness of the

Father bless our undertaking and receive us into His kingdom at last!

TRINITY SUNDAY IN ST. JOSEPH'S CHURCH. At an early hour yesterday a white-robed band of bright, happy-looking children was seen enter-ing the well-known edifice on Sixth avenue to receremonies were interesting and impressive, and as the little ones returned from performing what they had been taught to consider a most important action there was on each fair young face a look of innocence and happiness. Being the last Sunday in May the Sodalists were not willing to let it pass without some little ceremonial in honor of their Mother in Heaven; so, to the number of 180, assembled in the Academy, and having donned white veils, wreaths and appropriate badges, went in procession to the church, bearing handsome banners profusely adorned with natural flowers. One feature of the afternoon's performance was the singing. The choir rendered the Litany, "Ave Marle," &c., in a manner worthy almost of professionals. Certainly their singing evinced a thorough training and reflected much credit on the taste and musical skill of Professor Swickardt. An address from Father Clancy, in his usual earnest, logical style, wound up the exercises, which were presided over by the pastor, whose paternal glance and kindly smile showed the deep interest he takes in the little ones of his flock. The children then dispersed, carrying to their several homes the sunshine that hovers ever round the young and pure. innocence and happiness. Being the last Sunday in

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Mr. Beecher on "Doing As You Have a Mind To"-A Sermon Abounding in Mimiery and Graphic Illustrations-The Vast Congregation All Smiles and No Tears—Joy and Gladness All Round. The strangers came yesterday morning to lymouth church "not in single file but in battalions," and long before the last chimes had sounded of the bell-the ceasing of the sound of

which gives the right to the ushers to fill the vacant pews and chairs-the lobbles and gateways were crowded with a throng that was importunate for admission. The vacant places were not so numerous as usual, for the pew-owners, with their families seemed by instinct to know a Methodist delegate accompanied as he almost invariably was by a lady; and these were judiciously singled out a few minutes before the general admission and were assigned to eligible pews. When all had been seated for whom seats could be found, there was still a surging crowd at the entrances that it was difficult to restrain into silence and the observance of the proprieties usually observed in places of worship. It was not until the conclusion of the singing by Miss Lozer, the new soprano, of the solo, "How beautiful are the feet of those who bring glad tidings," that sufficient quietude was restored to make worship a serene delight. Mr. Beecher's subject was the liberty of the soul as developed in the Christian life. In the treatment

developed in the Christian life. In the treatment thereof Mr. Beecher showed himself to be what in other departments of public effort is frequently described as "in good condition." He was more than usually humorous, had an almost infinite variety of illustrations, and was quite prodigal in the display of his unparalleled powers of mimicry. This joyful and free and easy state of mind was very contagious; and we question whether

MR. CHARLES MATHEWS

MITHEM MR. CHARLES MATHEWS

himself could have provoked more laughter or lit up the eyes of his audience with more unaffected, beaming delight in the same space of time. The text selected was the flith chapter of St. Paul's Epistle to the Galatians, the first and the eighteenth verses—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. But if ye be led of the Spirit, ye are not under the law." There were two classes of lawless people, said Mr. Beecher, at the outset of his discourse—the people who were below the law and the people who were always and everywhere the worst people, and the latter were the best, or were as near perfection as perfect people generally get. After explaining that those who were above the law were those who did right unconscious of the existence of any law, he defined liberty to mean "the doing as you have a mind to." Obedience to a great natural law was a liberty, and was the only liberty that a man had that was worth anything. This thought was here amply illustrated. One was proud in the accomplishment of great, good and abiding things. There are many prechers here before me, said Mr. Beecher, who set out to preach a great, killing sermon, and failed to do it—got to the end of it.

They have, however, when they have not been aware of it, preached sermons that not only surprised and delighted those who heard them, but very much surprised themselves. The same thing was seen in what was called society. You see as they come in that they do row when hear d hend. (Mr. Be

and the property and th

knows, is the unity on which it is built, and, as he knows well, the harmonious combination of the stops. Let the momentum of your life towards goodness develop itself; you'll make matakes no doubt—you'll make those anyhow—but you will make fewer by giving your life its freedom than you will by cramping it. A number of ulustrations here fol-

lowed on the freedom of the development of the nature of children; on growth in goodness; and then Mr. Beecher said:—"I believe in the law that gave liberty to the slaves, but I don't think the slaves are free. They have never learned the law of freedom; they will not learn it in this generation. A body of five millions of men, who have spent their lives in bondage and barbarism, cannot in a single generation release themselves from the effects of the vice and barbarism consequent thereon. It will take a generation to lead them into the light. But it is not the blacks alone that are not in the enjoyment of this law of liberty. You may chant and sing your hymns on the Fourth of July as much as you like, but you are slaves, and bound slaves, too, if you are under bondage to iniquity." The sermon, which was long, but not for a moment wearisome, not one of the vast multitude moving away from his or her place, was concluded by a practical application, after which the hymn commencing

One army of the living God
was sung with a vim, and the benediction pronounced.

WORSHIP AT THE ACADEMY. Bishop Bowman's Sermon Yesterday

Rev. Dr. Bowman, one of the new bishops elected at the Methodist General Conference on Thursday last, delivered the sermon at the Academy of Music yesterday afternoon. Dr. Bowman, who is also President of Indiana Asbury University, led the ticket at the election in the Conference, and a great crowd assembled in the Academy yesterday to listen to his first sermon as Bishop. Delegates to the Conference and many ladies were seated upon the stage. The private boxes were also filled.

At half-past three o'clock Bishop Bowman opened the services by announcing a hymn. Chaplain, Lozier led the singing. Rev. Mr. Gill, of Pennsyl vania, followed in prayer, and Bishop Harris read a portion of the Scriptures.

THE SERMON. Bishop Bowman's text was from St. Luke xix. 10-"For the Son of Man is come to seek and to save that which is lost." This is emphatically an age of facts. Sin is a fact-a fact just as distinctly marked in the experience of the numan heart and in the history of the human race as any fact in the physical universe. It is everywhere. Its influence and its power are felt everywhere. Its influence in this multitude to-day. Sin meets us at every step in our course in life—upon the public highways and the private bypaths of life—and if their is a fact anywhere recorded upon the pages of history and experience of the race it is the fact that sin, with its terrific consequences, is everywhere abroad in our world. It is not merely a doctrine taught in this blessed book; it is not merely a truth which is presented by divine inspiration for your and my acceptance, but it is a stern fact that meets us everywhere, where the Bible has been and where the Bible has never been—where men have never heard of this blessed revelation.

God made man originally perfect and upright, and in his own image. He gave to man that learful power—that human freedom—and he left it for man to say in the exercise of that freedom whether he would obey God and live forever or disobey Him and perish. In the exercise of this power man chose to transgress, and thus sin entered the world, and death by sin and all our woc. Until philosophy could furnish a better scheme than that in the Bible, the preacher said, those people were bound to admit the one contained in this book. In the Scriptures alone we found the remedy for sin Jesus came to "seek and to save that which was lost."

Christ dwelt in human nature and made atone—

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Christ dwelt in human nature and made atonement for the sins of the world. The speaker could not tell how he did it, but accepted it as a simple fact. This met the demands of his spiritual nature. It went out with God and God came into his soul, and he knew for himself thathe was in intercourse with the Father and Son. He would ask young people to say from the Bible, as tiep had been accustomed to read, what was the great central underlying truth in the Old Testament. He would venture to say that every one would answer that it was substitutionary offering—the offering of sacrifice. Jesus died as any other human body died, and His soul and body were made a sacrifice for sin. Glory be to God for the atonement of our Saviour. There we e souls everywhere yet to be saved. "Seek and save that which is lost." It is not the work of the Christian ministers alone. It is your work, fellow citizens. You Christian men and women here—to whom I never spoke before, and to whom in all probability I shall

NEVER SPEAK AGAIN ON EARTH.

I charge it upon you that it is your work. They are perishing, and you must save them, as you value the precious salvation that your Saviour has brought you.

ST. JAMES (R. C.) CATHEDRAL.

Charity, the Foundation Stone of the Christian Edifice-Sermon by the Rev Father Sherldan.

The importance of the great mystery of Christian

character in the devotional services in the Brooklyn Catholic churches yesterday. At the Cathedral the Rev. Father Kiely, as celebrant, sang a solemn high mass, while the Rev. Father Sheridan delivered the lesson of the day's gospel selections, especially faithful both to the authority of the Church and the purpose of its foundation. Two gospels embodying this instruction are read in the rubric for Trinity Sunday, the one containing the Divine whatsoever I have commanded you," and the other restraining the assumption of personal supremacy that might be engendered from the authority thus granted, with the caution, "Be merciful, as your Father also is merciful. Judge not, that ye be not judged." The reverend preacher selected this point for consideration, which he stated in substance as above, making the deduction therefrom that mercy and charity furnished the real basis of all religious belief and practice. Christ's life was an idyl of charity and induigence toward others, a thirty-three years' lesson of mercy. This is the first precept of his teachings, the mere neglect of its practice constituting a grievous sin, while positive opposition is a heinous offence. To injure the property of a man is a crime, which society makes punishable in a serious way; but to attempt to deprive him of God's gifts, his credit and reputation, is to assail the Almighty in His personal prerogatives. Calumny is thus one of the greatest of human sins. The reverend Pather then proceeded to show how detraction did not always require words to fill up the measure of guilt or injury, but was frequently insinuated by inucudo, in a shrug, or a movement of the eyebrows, or a compromising smile; and in the use of the femiline pronoun in this portion of his discourse, the preacher seemed desirous of pointing this particular moral for the benefit of the softer sex. Continuing, he said man is so constituted as to require the protection which the Almighty has thus sought to throw over his weaknesses and frailities, in order that he may have a fair opportunity to act up to the requirements and obligations of his place in the great scheme of existence. The evils resulting from calumny in the disruption of households, were pointed out, where, perhaps, such calumny was merely the result of careless speaking—of an effort to please in society by brilliant observations or smart criticism. Detraction of ten resulted, too, from the misinterpretation or an exaggeration of the thing said, where, the quality of makice being wanting, there was some excuses, but where anger or a spirit of reprisal entered in the responsibility was great. Regarded apart from the diving command, human society would for its own protection support this view of the evil of detraction, but, judged in its supernat for consideration, which he stated in substance as above, making the deduction therefrom that mercy and charity furnished the real basis of all religious NEW JERSEY CHURCHES.

HOBOKEN PRESBYTERIAN CHURCH. Sermon by Rev. James Marshall on the Constraining Love of Christ,

The above-named church had been without & tor for a whole year, when Dr. Marshall arrayed from Troy, a few weeks ago, and was duly installed. The nstalled. The new pastor is considered a ve at improvement on his predecessors in energy and eloquence. He is already determined either that the present inadequate church shall be sold and subscriptions raised

to erect a new one, or that the present building must be considerably enlarged. One by one the members of the congregation who have not been very punctual of late are returning, and promise to co-operate with Mr. Marshall. He preached yester-day from II. Corinthians v., 14—"For the love of Christ constraineth us." A word in regard to the history of this pa-sage, he said, will indicate its import. Paul had been

PREACHING AT ATHENS. A man, Dionysius by name, and a few women were the only fruits of his ministry. Paul had accommedated his preaching to the tastes of his hearers, who were rich, learned and philosophical. They would only listen to brilliant throught and dazzling rheto-Their cultured tastes sought gratification in

the discussions of the schools. They spurned eviscerations of their own wicked hearts, because they rebelled against any aggressions upon the idols of their worship. It was far from the plain injunctions of Jesus Christ to yield to the demands of such unrenewed hearts. As Paul accommodated himself to their tastes,

Was unsuccessful. This fact may explain why he never wrote a letter to the Athenians. We have his letters to the Romans, to the Ephesians, to the Colossians, &c., but none to the people of Athens. His Athenian experience changed his preaching; for at Corinth he preached a crucified Saviour. The religion of God in Christ must farnish spiritual food for eternal life, not a mental banquet for temporary pleasure. This doctrine of a crucified Saviour was the glory of the new faith, and many converts flocked to the new standard. The speaker pletured Paul among the heterogeneous masses of Corinth preaching Christ with such an unctusus zeal that enemies charged him with pride and madness, which he met with

THE PLEA OF THE TEXT,

"For the love of Christ constraineth us." The subject divided itself into three questions. First-What is the love of Christ? Second—How is it manifested? Third—How does it constrain us? The first question was answered by setting forth Christs divinity as the pivotal point of the soheme of grace, growing fresher under all research by friend or foe. The scriptural argument and the results of human experience in favor of Christs and Godhead. No stronger motive can actuate a man than love for such a being. The value of some controlling force in man was illustrated in men of art, scheece and business. So deep was the principle of love in Paul that suffering kept him on the grave's brink and faith surrounded him with any anguish and trifling with the heart's despair. The speaker ran parallels between Christs manhood and Godhead. No stronger motive can actuate a man than love for such a being him and the surrounded him with a faith, to purity, to power, to progress. The second question was

GLEN COVE. L. I., SERVICES.

METHODIST EPISCOPAL CHURCH. Dr. Brooks, who has been long known in the

Middle and Western States as an able divine. preached yesterday morning in the Methodis church. He is also known as chairman of the memorable Methodist Book Committee from 1870 to 1872. As a preacher he is calm and dignified, and belief commemorated on "Trinity" Sunday, im-pressed itself in an added fervor and emotional conveys at once the belief that all that is said is from the deepest convictions of his own soul. His text yesterday morning was from Acts, xx., 24-"But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have the grace of God,"

the Christian life which were directly opposite in

their character. The one was to look too much to ourselves, watching the symptoms of our ewi spiritual health and looking to see if there was anything in our lives and character which would justify joyous hopes of heaven; like an invalid, constantly standing before a mirror and looking at himself to see how he was getting along, instead of taking the necessary remedies and exercise to secure health. Such an examination always led to unhappy results, and if indulged in too much always tended to discouragements. It was very much as with Peter, who, as long as he kept his eye he looked to himself, and then to the raging billows he began to sink; so if we look only to ourselves we shall find the way heavenward a tollsome and weary way. On the other hand, we ought to look at ourselves, sometimes, just as a man would look in a mirror before going out to engage in the active duties of life, or as a sick man would examine carefully his own symptoms to see how the remedies were working. So we ought always to criticise ourselves much more severely than when judging others; indeed it was hardly ever profitable to judge others at all; but we ought to have at times strict heart examination to see that we are not retrograding. Many times Christians might be so active in behalf of others as to be unconsciouly losing ground themselves. There are certain Christian graces to be perfected, and this is our work here; this is the course we have to run. Paul received this ministry from the Lord Jesus, but not to him only, but to all them who are called; to the humblest he assigns a life work. We all, therefore, have a course over which we are to pass in our religious life. When a person is first converted, le is only just beginning; nay, further, when entirely sanctified he was just beginning to grow; to be exterily sanctified was to improve when the defilements of sin were removed, just is a child that had been sick, when cured, was just in a condition to grow to the stature of manhood. We may not know how far we are to improve or how long, but no doubt it will continue thus through eternity. Whatever else God may have for us to do in the world, he first thing of all others is for us to take care of our own hearts. We are all responsible for one soulat least, and if we lose that we lose all. Again, there is a service for us to render to others; though a child, God had a place and g mission, and that veil performed would lead, under His ourselve. In stead of doing the little which is now before us. If we would oftener do the little duties of life and labor on, even though it should be "little and unknown," the results will show that these duties in eternity are themselves infinite, because they take hold on eternity. Again, we are to testify of what we know; a witness has to testify of what he has pearly to the file and labor on, even though it should be "little and unknown," the results will show that these duties in eternity are themselves infi fully his own symptoms to see how the remedie were working. So we ought always to criticise our-